





AN APPEAL

FOR THE ERECTION OF

CATHOLIC CHURCHES

IN THE

Rural Districts of England :

TOGETHER WITH

SOME ANIMADVERSIONS ON THE PRETENSIONS

OF

THE ESTABLISHED CHURCH

AND ON THE

RECENT APPROXIMATION OF HER WORSHIP TO THAT OF ROME.

BY THE

CATHOLIC BISHOP OF BANTREY

ON BEHALF OF THE SOCIETY "DE PROPAGANDA FIDE."

LONDON:

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20,

AN APPEAL.



TO THE PROFESSORS OF THE HOLY CATHOLIC FAITH
IN ENGLAND,

AND ALL WHO DESIRE THE EXTENSION OF
THE TRUE APOSTOLIC CHURCH.

FAITHFUL AND BELOVED.

Health and Apostolical Benediction ! While “we have no greater pleasure (like Saint John) than to know that our children are walking in the truth,” and while we exhort you to stand steadfast in the faith, “holding fast the traditions which you have received ;” we are also earnestly desirous to engage your personal influence and active co-operation in the revival and extension of the holy faith you profess ; which, ever since that time of apostasy, called the *Reformation* (more properly *the Desecration*), has suffered a most lamentable decay in this country. Great and noble efforts, indeed, have of late been made by the faithful, in the erection of Catholic Churches in the metropolis and many of the larger cities and towns ; but it appears to us of no small importance, that some provision should also be made for the more obscure and scattered population of the

kingdom, that they likewise may be brought back into the only right fold, and made to feed in the saving pastures of Christ's true Church.

The power, which three centuries ago, wrested from us our temporal rights and possessions, did not really deprive us of our "*Jus Divinum*" to an ecclesiastical jurisdiction over the whole realm of England; but, through penal statutes in past times, and various other obstructions in later years (now happily removed), we have been "sorely let and hindered," in guarding and feeding the sheep of Christ's fold, of whom we are in all places the Divinely authorized overseers; in consequence of which "many grievous wolves have entered in," to rend and scatter the flocks in these rural parishes, as well as in the more populous cities and towns. And this direful havoc is, alas! still going on. We have been penetrated with the most poignant grief, at the information and testimony we have received, that in almost every village and hamlet, Sectarian Chapels are erected, for the propagation of heretical doctrines, to which great numbers of people resort, and where, too, Sunday-schools are established, to the serious injury and misleading of the rising generation,—that Bible Associations have also been formed in many of these parishes, for the circulation of those dangerous editions of the scriptures, "without note or comment," and which are seen in almost every house and cottage, within the range of their operations.*

* That an indiscriminate circulation of the Scriptures is unjustifiable and dangerous, has been well shown by an old ecclesiastical writer (Knyghton, Canon of Leicester), who, referring to Wiclif's translation, observes: "Christ entrusted his gospel to the clergy and doctors of the Church, to minister it to the laity and weaker sort, according to their exigencies and several occasions. But this Master John Wicliffe, by translating it, has

In addition to which we learn that persons are employed in disseminating those little pestilential publications, called *Religious Tracts* (a means of diffusing error first used in this country by that arch-heretic, Wicliff), which tend to

made it vulgar, and has laid it more open to the laity, and even to women who can read, than it used to be to the most learned of the clergy."

And Buckenham, Prior of the Black Friars, in a sermon he preached at Cambridge against the false opinions of the Reformers, which were then just beginning to bring forth their evil fruits, most ably and unanswerably proved the sad effects that were likely to arise from putting the English version of the Bible into the hands of the common people. "The ignorant and vulgar sort (he remarked) through occasion thereof, might haply be induced to leave their vocation, or else to run into some inconvenience; as, for example: the ploughman, when he reads in the Gospel, 'No man that layeth his hand on the plough, and looketh back, is meet for the kingdom of God,' might, peradventure, cease from the plough. Likewise the baker, when he readeth that 'a little leaven corrupteth a whole lump of dough,' may, percase, leave our bread unleavened, and so our bodies shall be unseasoned. Also the simple man, when he readeth in the Gospel, 'If thine eye offend thee, pluck it out,' may make himself blind, and so fill the world full of beggars.'"

I have said that this reasoning of the good Prior Buckenham was *unanswerable*; but as there is no argument in favour of truth from which a prejudiced and captious wit cannot draw an objection, and frame a sophistry to maintain error, so in this case it is recorded that Master Latimer, on the next Sunday, preached a sermon from the same pulpit, in which he made a vain endeavour to refute the Prior's arguments, declaring that there was no such danger for the Scripture to be in English, as he pretended—that figurative phrases were not only very common in the Scripture, but that almost every speech had its metaphors, and like figurative significations; "indeed, so common are they (he continued), that the painters do paint them on walls and houses. As, for example (said he, looking towards the Prior that sat over against him), when they paint a fox preaching out of a Friar's cowl, none are so mad as to take this to be a fox that preacheth, but know well enough the meaning of the matter, which is to point out unto us what hypocrisy, craft, and subtle dissimulation lieth hid many times in these friars' cowls, willing us thereby to beware of them."

It would be but a waste of time to attempt to show the weakness and irrelevance of such reasoning as this; we shall, therefore, leave it as being beneath our notice. This was, doubtless, the feeling of our worthy predecessor of the Black Friars, and may account for his subsequent silence, though the knave of an author who has transmitted this account, states that Friar Buckenham was, by this sermon, "so dashed, that he never after durst peep out of the pulpit against Master Latimer."

lead the people still farther astray from the faith, and to confirm the awful peril of their state. Not that we have any charge to make against the instigators, or the dupes of these schemes, as members of society; for we find that, notwithstanding the false and pernicious tenets they hold, a more generally moral, industrious, and what is ignorantly thought, *religious* people, are not to be found in the most Catholic countries of Europe, not excepting even the dominions of the Sovereign Pontiff.

This (however difficult to account for) is nothing new, or peculiar to the present time. A similar testimony has been borne to the characters of the most noted heretics, in all ages of the Church. Rechner, an ancient popish writer, thus describes the disciples of Wickliff:—"They are," he says, "men of a serious modest deportment, avoiding all ostentation in dress, mixing little with the busy world, and complaining of the debauchery of mankind. They maintain themselves wholly by their own labour, and utterly despise wealth. They are chaste and temperate; are never seen in taverns, or following the trifling gaieties of life; yet you find them always employed, either learning or teaching. They are concise and devout in their prayers, never swear, speak little, and in their public preaching lay the chief stress on charity."

This description is also true of those later opponents of the truth, who, in the days of the pious Queen Mary, were so justly committed to the flames by the revered Bishop Bonner, and others, of blessed memory. Nor is it less applicable to the pastors and members of the present village conventicles; and as the doctrine, spirit, and general conduct of these modern heretics identify them with those of old, it follows, as a necessary consequence, that they

are equally deserving of the same fate. But as we cannot now extirpate the enemies of our holy religion by fire and sword, as of yore, it is the more incumbent upon us to attempt their conversion, and, by every appliance within our power, to draw them from the congregation, if not of "evil doers," of *evil believers*, into the congregation of the faithful, it having been long settled by our highest hierarchical authorities, that no excellence of life will avail anything at last to those who belong not to that Church which is the only "pillar and ground of truth,"—the only "house of God, and gate of heaven." This then is our simple, hallowed purpose; and how vastly does it transcend in importance that of those unconsecrated intruders into the ministry, who say, that their single object is to "beseech men to be reconciled to God,"—that they seek not to proselyte in any other way than to make the wicked holy, and to convert the worthless into valuable members of society; and that, in comparison with this, they care nothing for any personal interest, or denominational advantage! "Quid hoc monstri est?" What would become of the Church, and of all sacerdotal order, were our ministers to act on principles like these?

It may be proper to notice that the clergy of the Church of England have also been raising funds to erect churches in the rural districts; but this by no means obviates the necessity of our intended effort for a like purpose; for though the constitution, discipline, ceremonies and vestments used in their church are all borrowed from ours; yet their doctrinal articles are too much imbued with the heresy of Protestantism; and, besides, having left the Catholic Church, they are become separatists and schismatics; consequently all their services are invalid, and can never be a substitute

for those of the real successors of Saint Peter. Hence their claim to be called *the Church*, is nothing but an empty assumption; and their affected contempt of all other Protestant sects, as vain and futile as that of the Pharisee for the Publican. "We have tried them which say they are Apostles and are not," and would admonish them, in the language of the Prophet, "Trust ye not in lying words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are we."

The ministry and character of the Anglican church have certainly of late, been much improved through the partially enlightened efforts of Dr. Pusey and others, chiefly of the Oxford school, where true priestly principles have never been entirely extinguished.* Indeed the advance made by

* Our beloved brother Cardinal Wiseman, referring to the partisans of Dr. Pusey, thus writes to Lord Shrewsbury: "It appears to me impossible to read the works of the Oxford divines, and especially to follow them chronologically, without discovering a daily approach towards our holy church, both in doctrine and affectionate feeling. Our Saints, our Popes, have become dear to them by little and little; our rites and ceremonies, our offices, nay, our very rubrics, are precious in their eyes, far, alas! beyond what many of us consider them." As in their religious practices this party tread closely in our steps (as we are known to do in those of the Apostles), we take it as a gross reflection on the part of the late Sidney Smith to describe Puseyism as "a system of posture and imposture—of genuflexion and circumflexion—of bowing to the east, and curtseying to the west, and many other tomfooleries, too numerous to mention."

We have heard also, that some kindred spirit to this clerical reviler, designated the followers of Dr. Newman (the well-known author of some of the most valuable of the "Tracts for the Times") as **NEWMANIACS**; but this distinguished man has now (if not before) covered his deriders with shame by the proofs he has given, not only of his sanity, but of his superior strength of mind, as well as pious courage, in renouncing his connection with a spurious church, and embracing the primitive apostolic faith in all its purity and extent. Every true believer must admire the sound wisdom with which he has advocated the doctrines of our Church, and the enlightened judgment and forcible arguments with which he has supported its holy legends: proving to all who are open to conviction, the credibility of

this party has filled the Papal Church with the liveliest hopes that England will ere long return as a penitent daughter, and throw herself into the bosom of her mother of Rome; and for this blessed consummation prayers are offered up, masses are celebrated, and the Virgin Mary is invoked in various parts of the Continent.

One principal feature of this promising improvement is the higher views inculcated as to the use and importance of the Holy Eucharist. In opposition to that class of Theologians who imagine that there is no efficacy in this Sacrament but what is derived through the faith and understanding of the partaker, these Doctors so far agree with us as to teach that it has an undoubted spiritual potency—an inherent virtue by Divine appointment; and is an infallible channel of grace, when administered by the duly ordained and authorised Priesthood. The latter point they properly consider of essential moment, believing that, however worthy the communicant may be in himself, all will be vitiated to him if there be any defect, or official irregularity, in the agency employed. This is undoubtedly good as far as it goes, and is encouraging as shewing their right estimation of the Priesthood and the Altar, and as

the winking picture of the Madonna,—of Saint Raymond's being transported over the ocean on his cloak,—of the genuineness of the holy coat of Treves,—and the continued miraculous efficacy of the relics of the Saints.

The happy effect which the writings of Dr. Pusey, and others of the Oxford divines, have had in bringing numbers from the counterfeit to the legitimate church, is malevolently represented by the Protestants as a fatal delusion, and these writers as being only instruments to further the designs of the great deceiver and enemy of souls. One of them, for instance, observes: "If Romanism is a roaring and ravening lion, Oxfordism is the 'lion's provider,'—the jackal that has led many unwary souls into the track of this destroyer, until they have become 'a prey to his teeth.'" We fully admit that Oxfordism is a nourisher of Romanism; but to illustrate it by so offensive and unsuitable a figure, is most unpardonable.

affording a ground of hope that the advance they have made will be progressive—that they will not long rest satisfied with this semi-popery, but proceed to embrace the only saving doctrine of the veritable corporeal presence in the Sacrament; and which is rendered the more easy to them from their universal use of the posture of adoration in receiving the elements.

The strict Protestant Churchmen, it is true, presume to say that their posture of kneeling at the Communion differs *toto cælo* from our worship of the Host, which, they contend, is only a revival of the old Roman idolatry in another form.

It is indeed an untoward coincidence that there should be so many points of resemblance between the worship in the ancient Heathen temples of Rome and that of the true Church in its celebration of the Mass, though we utterly repudiate the libellous imputation that any of our rites are of heathen origin.

As some of our readers, perhaps, may not be aware of this resemblance, and as it has been employed to stagger the minds of the faithful, we shall just refer to some of its more prominent features, and also point out a few other things that have been turned to a like purpose, in order to shew with what success the inferences drawn from them by our adversaries may be rebutted.

In those temples a small round wafer was often presented in lieu of a slain animal, which was considered a sufficient offering for the removal of the sins of the people; and this service was called the “unbloody sacrifice.” The priest, with his head shaved, a white robe, called *alba*, a coloured tunic, and a pectoral covering his breast, entered on the appointed service; and after washing his hands, walked

round the altar, and having made obeisance before it, stood facing the people. Meanwhile the altar was decorated with lighted tapers. Incense was burned by inferior priests, while he made a prescribed number of prostrations; and, on the sacrifice being ended, the people were dismissed, the inferiors sprinkling them with water, which was called cleansing or holy water. These priests also had not only anticipated many of our rites and ceremonies, but made a close approach to that important article of the Catholic faith, *Transubstantiation*; as they are said to have taught that in eating the wafers used in sacrifice the body of their God was actually partaken of by the worshippers; though it seems that Cicero (like the Protestant heretics) would give no credence or sanction to such a doctrine. “Who is there (said he) so destitute of understanding as to be capable of the belief that the things which they eat, and which afford sustenance to their bodies, are their gods?” Alas! he did not know how gross a reflection this question of his would cast on a vital tenet of the Church! Oh! if the orator had but lived under the Popes instead of the Cæsars, how readily would he have embraced the mystery he impugned, and how convincingly would he have proved that what he deemed so absurd as to be an outrage on common sense, was to be devoutly received and acknowledged as a sacred verity, being the infallible teaching of a divinely appointed ministry! It is no less singular that many of the religious observances among the ancient idolatrous nations of the East happen to bear a great similarity to those which exist in the Romish Church; for instance, their priests like our monks, live in communities, apart from the laity—they take the vow of celibacy—shave the crown of their heads—wear a loose flowing garment, and have beads, or rosaries,

which they count at the time of their devotions. Now we shall not stop to show the Apostolic precedent for these customs, nor enter into the question whether we have adopted them from the idolators, or the idolators from us; it is enough for our purpose that the sacred appointment, and established practice of our Church, settles their validity, however suspicious their authority may appear.

There are also, unfortunately, some historical facts and incidental associations which give rather a colour of argument to the vile and current calumny that our Church bears the brand of Antichrist on its very front. For instance, the remarkable similitude between the description given in the Revelations of "the mother of harlots and abominations of the earth," and certain circumstances and characteristics attaching to the Roman Pontiff; this mystical woman is represented as sitting on *seven hills*, which it cannot be denied answers to the locality of Rome (Virgil *Geor.* 2, *Æn.* 6*.) She is also said to be "arrayed in purple and scarlet colour, and decked with gold," &c., which is well known to be the distinguishing habit of the Pope and his Cardinals. And another thing, on which our adversaries lay great stress, is that she is further described as drunken "with the blood of the saints, and with the blood of the Martyrs of Jesus." Now with respect to the seven hills, and the scarlet colour, they are mere accidental coincidences; that have no more force than the wind, and are of no more

* "et rerum facta est pulcherrima Roma,
Septemque una sibi muro circumdedit arces."
Virgil. Georg. ii, 534-5.

. "illa inclyta Roma
Imperium terris, animos æquabit Olympo,
Septemque una sibi muro circumdabit arces."
Ibid. Æn. vi, 781 *et seq*

significance than a shadow or an echo ; but to insinuate, as the Protestants do, that the multitude of convicted heretics whom the Popes and their agents have cut off by the sword, the gibbet, the block, and the fire, or who have perished in the dungeons of the Inquisition, or sunk under a variety of tortures, are the identical "saints and martyrs of Jesus" referred to in the prophecy, is a most atrocious inference, and one that can never be applicable to the true successors of the Apostles.

Another portion of Apocalyptic prophecy may be just alluded to, as it has been idly brought forward to prove that the power and authority of the Pope are not derived from Heaven but from a very opposite source ; and there would be too much reason for such conclusion, could our enemies establish what they assert, that the Beast mentioned in the Revelations, who is said to have "his power and his seat, and great authority," from the Dragon, is really symbolical of the Roman Pontiff. We know, indeed, that the power assumed, and the homage claimed by the Popes, as well as many of their particular acts and edicts, bear a surprising analogy to those which are attributed to the Beast of the Apocalypse, but this is all that can be alleged in support of so slanderous an exposition. It serves, however, to shew the wisdom and necessity of the ancient policy of our Church in confining the use and exposition of the Scriptures exclusively to the Priesthood, as by reading and interpreting them according to their own understanding the people may, as in the present instance, make even the word of God to countenance heresy, and prove subversive of our holy Faith.

A further futile attempt has been made to stamp the true Vicar of Christ with the mark of Antichrist by extracting from the inscription on his mitre the prophetic number of

the Beast, viz., 666. It is certainly true that the numerical letters of that inscription, "VICARIVS FILII DEI" make the precise number of 666, but what does such evidence amount to?—a mere curious casualty! it is at most "Nugis addere pondus!"

But, to return to our remarks on the English Church—Another evidence of the improvement referred to is, the increased prominence now given by her Ministers to that Cardinal doctrine of the Romish faith, "*Baptismal regeneration.*" This right primitive point of our belief is, indeed, distinctly stated in the Anglican Catechism, and is also to be found in its Liturgy; but as all erroneous systems are disjointed and inconsistent, so in the reformed service book there are great discrepancies and contradictions on this particular; the language, in some places leading the worshippers to question that positive virtue in the institution of which he is assured in others, and the whole spirit and tenor of the doctrinal articles especially, as well as the proved opinions of the Reformers, and many of their most distinguished successors in the Protestant Church, from that period to the present, being unequivocally opposed to the true *opus operatum* of the rite; which, we grieve to acknowledge, fully justifies the judicial decision of the privy council in the late Gorham case. One of its own writers denounces the Church of England as "*teaching with the stammering lips of ambiguous formularies.*"

The doctrine, however, whether clearly maintained by the prayer book or not, is undoubtedly now generally held and taught by what are called the orthodox clergy; and several of the Bishops are very strict in requiring it as an article of faith in every candidate for orders. The Bishop of Exeter, above all, not only refusing ordination and in-

duction where he is not satisfied on this point, but using the strong arm of the law to silence, and if possible, eject from the church, such as oppose his sentiments thereon, or who dare to resist his authority; pursuing them in his righteous ire from court to court with unflinching determination.* He may be truly described as “a new sharp threshing instrument, having teeth,” (Isa. xli, 15.) And did all who are intrusted with ecclesiastical jurisdiction, or have the disposal of preferments, possess an equal degree of light and zeal, much might be done towards cleansing the pulpits of the establishment of those ministers termed evangelical, who either altogether nullify or subtly slur over this priceless article of our creed. These said evangelicals are also some of the most resolute opponents of the recent Catholic movement; for which indeed they were well prepared, as they are believed to have no deference for oral tradition, nor any implicit reliance on the writings of the Fathers; alleging that the *Bible alone* is a sufficient guide to Divine truth, and the *only authority* in matters of faith; sentiments calculated to undermine the very foundation of the Church system as held by the improved Anglican school, as well as by ourselves. These men are always warning their hearers against those ministers who would

* Though we highly approve of the conduct of the Bishop of Exeter, we doubt the expediency of a proposition that appeared some time since in a well-known periodical, to the following effect:—“It is proposed, in acknowledgment of the reputation in the Courts of Law, which has been acquired by the Bishop of Exeter, to present the Right Reverend Prelate with an appropriate Testimonial in the shape of a new wig, in the Forensic style, which is obviously more suitable than the Episcopal to Dr. Philpotts. Discharging the functions of a prosecutor more frequently than the Attorney-General himself, it is quite right that the Bishop should be properly wigged, and he ought also to have a long robe to wear, which, to say the least, would become him full as well as his lawn sleeves do.

place Apostolical succession in the room of Apostolical doctrine, and sacramental efficacy in the place of justification by faith and regeneration by the Spirit. The approaches towards sound doctrine made by the Pusey divines, which we regard as the brightest signs of the times, *they* have the presumption to stigmatize as blighting, darkening, and corrupting errors, calculated to extinguish the pure light of the Gospel in the parish churches, or so to obscure it, that those who go to learn what they must do to be saved, are in danger of being led most fatally astray.*

We rejoice that the great body of the clergy have no sympathy with these enthusiasts, and are anxious to avoid any approximation to their strain of preaching, or to their apparent spirituality, and professed separation from the world. Especially are we thankful that they are becoming, as we have said, more avowedly orthodox on the baptismal question, maintaining that view of the rite which has been received by tradition from the Fathers,† ratified by the decrees of synods, by which alone the world can be united

* While many among the sectarians, as well as the evangelical clergy, are denouncing baptismal regeneration as untenable from Scripture, and opposed to the whole spirit of Christianity, we are happy that we can hail the *Mormonites* and the *Irvingites* as fellow-believers in this important doctrine, and as being no less strenuous supporters of it than ourselves.

† Those who object so strongly to the authority of our traditions, and require to have them all brought to the test of Scripture, are not aware, perhaps, that it is by tradition only that we have the Scriptures themselves. One of the Protestant bishops endeavours to get over this fact, and to throw discredit on tradition, by asking whether the correctness of a report transmitted by *word of mouth in popular rumours*, from one end of the kingdom to another is to be as readily believed as if it came in a letter passed from one person to another over the same space? Is it to be thought (he asks) that because we can trust most servants to deliver a letter, however long and important, therefore the same men may be trusted to deliver the contents of a long and important letter in a message by word of mouth? He then

to the Church, and without which, even infant-baptism itself is but a mockery.*

A further token of auspicious omen for our faith is the increased importance that is beginning to be attached by these clergymen, not only to the lesser matters of vestments, crucifixes, decorated altar-cloths, tapers, processions, bowing towards the east, &c.,† but more particularly to the use of auricular confession, and to a stricter observance of the holy days of the calendar; which latter practice it is hoped they will soon render complete and consistent, by

puts what he calls a familiar case: "A footman," says he, "brings you a letter from a friend, upon whose veracity you can perfectly rely, giving an account of something that has happened to himself, and the exact account of which you are greatly concerned to know. While you are reading and answering the letter, the footman goes into the kitchen, and there gives your cook an account of the same thing, which he says he overheard the upper servants at home talking over, as related to them by the valet, who said he had it from your friend's son's own lips. The cook retails the story to your groom, and he, in turn, tells you. Would you judge of that story by the letter, or the letter by the story?"

We are sure that this insidious sophistry will be perfectly harmless to those who have been soundly instructed in Catholic principles; who know that their duty is not to reason but obey—not to test the lore of tradition by the letter of Scripture, but to receive it with reverent submission on the authority of the Church.

* The opinions of some of the earliest of the Christian Fathers were far from orthodox respecting the sacrament of baptism; and we must look to a later and more enlightened period of the Church for the full development of the true doctrine on this subject. Tertullian was a zealous opponent of infant baptism. He argues that those who cannot be trusted with worldly property (having no sense of its value), must be unfit subjects to be entrusted with the Divine treasure. "Let them (says he) first learn to feel their need of salvation, so that it may appear we have given to *those that wanted*." And Origen remarks that "the whole benefit of baptism depends on the disposition of the recipient, and on the truth of the penitence with which he comes to this ordinance." Sentiments which deserve the severest reprehension, being directly opposed to the teaching of the Church, and tending, indeed, to the entire subversion of that sacramental and priestly theory which is the very life and soul of the Catholic system.

† We would recommend the advocates for these improvements not to be discouraged by the taunts of certain scoffers who have irreverently described

adding to their offices, on these occasions, the invocation of the Saints to whom these days are dedicated. A reverential regard for Saints'-days is a special characteristic of true Catholicism; and it is a fact of sufficient notoriety, that these seasons are esteemed by the faithful as far more sacred, and of more binding obligation, than the weekly Sabbath. The advanced state of religion and morals, wherever they are duly observed, is an evidence of their value, that has only to be known to be acknowledged;* and a general attention to these anciently appointed services would prove a boon to the English people, the benefits of which it would be hard to estimate; for, besides the blessings they would thereby obtain, through the intercession of the Saints, these festivals would have a happy tendency to relax that puritanical regard, which for so many generations has been paid to the Sunday in this country, so as to bring the observance of that day into a closer accordance with the practice of Catholic countries. Indeed we might hope, ultimately, to see a re-enactment of the Book of Sunday Sports, issued for the good of their subjects, by those worthy heads of the English hierarchy, James the First, and Charles the Martyr; who, it is well

this dumb show and brocaded adornment, as *church pantomimes, and spiritual haberdashery*;" nor to discontinue bowing towards the east, merely because it is said to have been derived from some ancient ethnics, whose custom it was to turn their faces towards the rising sun, and offer prayers and chant hymns addressed to that luminary.

* This, like many other things equally true, is disputed by the heretics, who have the temerity to adduce history as establishing just the contrary; the testimony of which, they contend, most clearly proves, not only that all the apparatus of Popery is of no avail in promoting genuine piety, or purity of manners, but that the atrocity of crime, and the foulness of licentiousness, have ever kept pace with the perfection of the Romish service, that those countries upon whose manners it has worked its proper influence with the fullest effect, have been the most irreligious and the most debauched among the nations.

known, had they not been curbed by their unmanageable Parliaments, would have brought the Churches of England and Rome into much nearer affinity, if not to a perfect agreement.

But it may be asked by some of our Catholic friends—“If the English clergy are thus verging towards Romanism, why interfere with the endeavours they are making to increase the number of their churches, as they may possibly introduce into them all the improvements we have commended, and thus virtually make their services answer every end that we propose, and become really auxiliary to our own ‘Propaganda?’” Now, were this the fact, it ought not to deter us from our object, as we should but be uniting with them, in a simultaneous attack on the schismatical heretics; but we do not allow that there is any force in the objection: the sentence of excommunication, passed by the Holy Roman See, against the Church of England, on its defection, has never been officially revoked; and therefore, however thankfully we may hail the symptoms of her return, we must withhold any public sanction or recognition of her claims, until she be fully absolved and reconciled. It is not sufficient for her clergy to preach our doctrines, and practise our ceremonies, while they are not in actual communion with our Church, nor under submission to our Apostolical authority. The propriety of this ecclesiastical discipline is fully acknowledged and acted upon by the Anglican Church herself, as she repudiates all ministers that have not the sanction of her orders, and who serve not at her altars, however soundly they may advocate the doctrines of her articles, or whatever proof they may be able to give of the divine ratification of their call to the work in the fruits of their ministrations.

It is matter of fact, that that main pillar of Protestantism, "justification by faith," which is so prominent an article of the English Church, is (to say the least) as fully and earnestly taught in most of the Nonconformist Chapels, as it is by any of the parochial clergy.* Indeed it is said, that if the inhabitants of some of those parishes wish to be edified by the doctrines of their own Church, they must go to those chapels to hear them.

Now our design is, not merely to oppose the rank heresy of the Reformation, so notoriously promulgated in the chapels, but to expose that spurious Romanism which is finding its way into the churches, lest the people, being misled by a semblance of truth, should be deluded into a false and dangerous security. We mean, therefore, to provide places where all the doctrines of the holy Catholic faith shall be preached without any mixture of error, and the blessed sacraments administered in all their primitive purity and efficacy, to the unspeakable benefit of such as shall attend upon them.

It is a professed object of the Anglican Church-building Society, not only to furnish church accommodation, but to furnish it gratuitously, especially in their new rural churches, thus taking the most effectual means to undersell all competitors. We have, however, too much respect for our cause to attempt raising congregations by such a covert system of bribery, and too much respect also for the character of the English people to believe that they are willing to submit to such a badge of pauperism, for the sake of saving themselves a trifling oblation to God's altar,

* "This may be set down as the essence of the Sectarian doctrine—to consider Faith, and not the Sacraments, as the instrument of justification and other Gospel gifts."—*Tracts for the Times*, vol. ii.

or a trifling aid to God's servants. The labourer in the Gospel, as well as in worldly husbandry, is "worthy of his hire;" and it is the natural and scriptural order, that those who render a benefit should be recompensed by those who receive it. "If (as Saint Paul says) we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Our plan therefore will be, to make no charge for sittings to such as cannot afford it, leaving it to the pious liberality of those who have the means, to supply what is requisite for the support of our worship. This, we understand, is the practice of the Independents, Wesleyans, and other Nonconformists; and we do not object to follow a good example wherever we find it: "*Fas est et ab hoste doceri.*" Indeed, these heretics may be safely followed in everything but their Faith. We abhor their preaching as much as their State-church opponents can, or even as Satan himself does, and greatly marvel how such evil doctrines can make such worthy men; and by what inversion of nature it is that we here "gather grapes of thorns, and figs of thistles!" On this account, however, we are (as we have intimated) the more deeply concerned to make them "followers of us," and to adopt measures for bringing them into union with that only true Apostolic Church, out of which there is no salvation.*

* It is astonishing with what blind obstinacy and assurance even the humblest Protestants maintain that *theirs* is the true, original faith; and how adroitly too they sometimes defend their belief. When one of our Priests in Ireland asked a peasant of this persuasion where his Church was before Luther? the fellow sharply retorted, "And where was your Riverence's face before it was washed this morning?" daring to imply that *Protestantism* was only the Primitive Church washed from the foul errors and superstitions of Romanism!

Beloved in the Faith! let our appeal in this urgent case excite your compassion for those who are thus "perishing for lack of knowledge," and increase your abhorrence of the false teachers that mislead them. Let it rouse you to take active steps to counteract, and, if possible, utterly to uproot their worship: and may your zeal for the ascendancy of our Church lead you promptly to furnish us with such ample funds, as will enable us to provide every district in England with Catholic churches and pastors, for the promulgation of that holy faith, which is the only effectual antidote to every species of heresy.

✠ IGN. L. BANTRY.

Postscript.

As we advise, and would gladly enforce the entire suppression of all sectaries, we must necessarily condemn, as most pernicious, the opinion of one Dr. Chalmers, who asserts that "an active and unshackled dissenterism is as necessary to the religion and righteousness of a nation as an endowed Church; and that if, in any country, the arm of intolerance were to be lifted up, and the energy of non-conformists crushed, that would be the country where the purest establishment on earth would be sure to languish into indolence, or to gather upon it the mould of spiritual decay." To this presumptuous assertion we shall merely answer by appealing to the facts of History, which show how greatly the true Faith has been indebted for its prosperity and purity to the Civil Power.

This has been witnessed, not only in the Papal States themselves, but in many other Catholic countries. How eminently (for instance) was the Church preserved from corruption, as well as all the best interests of France promoted, by that notable act of Charles IX, when he almost annihilated heresy in his dominions, by the celebrated massacre of the Huguenots, on the Feast of Saint Bartholomew, and for which signal overthrow of the Church's enemies, a solemn mass, and general thanksgiving were ordered by the Pope!

Who can estimate also the benefits, spiritual and temporal, that resulted to the same country from the zeal of Louis XIV, when he extirpated the Protestants, by the revocation of the edict of Nantes, passed by that impolitic monarch, Henry IV?

What special tokens, too, of the Divine favour has Spain enjoyed by the same means! This has been triumphantly brought forward by Francisco de Pisa:—"Our Lord God (says he) has been pleased to preserve these kingdoms in the purity of the Faith, like a terrestrial paradise, by means of the Cherubim of the holy office; which, with its sword of fire, has defended the entrance, through the merits and patronage of the serenest Virgin Mary, the Mother of God."

The English Hierarchy must undoubtedly agree with us on this point; as, at the very beginning of the Reformation, it adopted the same policy towards the seceders, maintaining the absolute unity of the Church as a paramount principle. In the times of Elizabeth, James, and the first Charles, its Star Chamber, and other Ecclesiastical Courts, fostered by royalty, as well as prelacy, followed closely in the steps of the Inquisition in their measures against the Puritans: and that "most religious and gracious king," Charles II, passed many statutes against the Separatists, that were scarcely inferior to the most salutary decrees, and judicial sentences of the Holy Office. Indeed, in his wholesale slaughter of the Covenanters, he almost equalled the pious zeal of Charles IX of France. Had these efforts been as successful as they deserved to be, they would have made way for the introduction of our purer faith, and England might now have possessed advantages little short, perhaps, of those enjoyed by Italy, France, Spain, and some other Catholic States.

But, unhappily, in subsequent reigns, through the influence of political events, and the prevalence of perverted public opinions, less regard was paid to the pre-eminence of the Church. Yet it is a token for good, that some of

the sound principles, and right spirit of the excellent Laud (whom we may almost claim as a true son of our Church) still animates many of the dignitaries and clergy of the Anglican Establishment, though they are unable to carry out the beneficial measures of that prelate for the suppression of nonconformity. It is to their credit, however, that they have not been wanting in some endeavours of this kind.—A few years ago they employed Lord Sidmouth to introduce an Act, which was admirably adapted to circumscribe and cripple the Dissenting interest; indeed this measure, in its enlightened spirit and wise provisions, was nearly allied to that of the revocation of the Edict of Nantz; though a noble Lord, who ought to have known better, was pleased to term it “*That execrable Bill!*” Such a Protestant storm, however, was raised in the country by this attempt, and such floods of petitions were poured in against it, that it was found impossible to pass the Bill.

More recently the same authorities made a strenuous (though unsuccessful) effort to obtain a legislative enactment, that should suppress or counteract the active zeal of the sectaries in the cause of education by making all the common schools of the country (like the Universities) training-schools for the Establishment. We lament the failure of these wholesome measures, especially as they originated with that hopeful section of the clerical body from which there has, of late, been so many valuable accessions to the Papal Church. But, notwithstanding this thwarting of some of their plans, there is much that is promising in their cause, and in the energy they display—their Colleges for the Middle Classes—their Church Unions—the revival of their Synodical Assemblies—the institution

of the Order of the "Sisters of Mercy;"* and some other right Catholic projects, will doubtless materially aid their final object, as they certainly add much to our ultimate hope.

To those honoured converts who have become professors of our Faith, we must say, with the Apostle, "Ye are our glory and joy;" and though numbers who have followed far in the same track still linger without the pale of the

* The Bishop of Exeter deserves the thanks of all true Romanists for the special patronage he has given to one of these Institutions in his own diocese, the rules and forms of which are framed as closely as possible after the Catholic model; and we should rejoice to see establishments of this kind (conducted on the same principles), multiplied throughout the land, as they would infallibly tend to undermine the foundations of Protestantism, and to foster the spirit and practices of our Church. This is doubtless the cause why they are so disparaged and opposed by the anti-Pusey party, and all the Evangelicals, who consider them not only as dangerous, but needless. Dangerous, as being subservient to Popery; and needless, as (according to their belief) every truly Christian lady is a "Sister of Mercy," in her sphere, not from enrolment in a conventual society, but from the obligation that bound Saint Paul to his duty: "The love of Christ constraineth us." Impelled by this Gospel motive, Protestant mothers and daughters, they say, are daily fulfilling all the objects proposed by this Order of Sisterhood, without any peculiar profession, or distinctive garb, to proclaim their vocation. "Credat Judæus Apella!"

We have been grieved to hear of the spirit of disaffection and revolt that has appeared in the establishment alluded to, and of some of the lady-inmates making their escape by the windows, not being able to endure the religious discipline and austerities imposed upon them. This, however, is no evidence against the excellence of Miss Sellon's system, but only shows the imperfect motives and principles that had influenced her apostate proselytes. Alas! how little had they of true self-devotedness—how little of that spirit of saintly mortification and voluntary torture, of which we have had so many illustrious instances in our own conventual institutions! We would call their attention to one noble example—that of St. Rose of Lima, who was canonized by Pope Clement X, 12th April, 1671. It is recorded of her, that at the age of five years she made a vow of perpetual virginity—that when she grew older, having assumed the habit of the third order of St. Dominick, she doubled the severity of her former inflictions. To her very sharp hair-chemise she fastened everywhere little needles, and girded her loins with an iron chain—that she scourged herself every night till the

true fold, we have good reason to believe that they are really, if not confessedly, progressing in the right direction. It only remains for us to pray that the flame which they have kindled at our altar may burn yet stronger and brighter, and constrain them to become "not only almost, but altogether, such as we are;"—that "their zeal, also, may provoke very many," and the leaven of their principles extend through all the ramifications of the Establishment, until we shall see the Church of England come forth a pure and consistent Church, and be joined in holy unity with the See of Rome.

blood flowed, and cut her feet with sharp stones, or burnt them by walking on hot cinders, and that she slept on a bed made of lumps of knotted wood, having the interstices filled up with broken pieces of pottery. We hope that the remaining members of Miss Sellon's Society may be fired with a holy ambition to imitate this blessed pattern of the Divine life; that, instead of going back, like their fugitive sisters, to the trivial affairs of the world,—to family, filial, or social duties, they may devote themselves to the higher virtues of mortification; and, by means of the hair chemise, corporeal flagellation, walking on hot cinders, and other acts of exalted piety, they may at length attain the spiritual distinction of St. Rose, and win the honour of canonization.



